

SPENCER'S SOCIAL STATICS.

[illegible]

And so long as this excess and this deficiency continue, there must continue decrease on the one hand, and increase on the other. Excess and deficiency must disappear, for that is all nature must disappear; that is, all imperfection must disappear.

Then the ultimate development of the ideal man is reached. It is certain as any conclusion in which we place the most implicit faith, for instance, that all men will die. For why do we infer that all men will die? Simply because, in an immense number of past experience, we found this uniformly.

And so we infer that all men will die. All men in all times experience that which is embodied in maxims, proverbs, and moral precepts, and that are illustrated in biographies and histories, go to prove that organs grow, grow by use, capacity, or habit, and that they will die. If we will concede, or if we infer, that it is inferred that they will continue to die so. And if this inference is unquestionable, then it is the one alone deduced from it—that humanity must die, and because completely adapted to its condition, it is not.

Therefore there is not an accident but a necessity. Instead of cultivation being artificial, it is a part of nature, and its place with the development of the embryo, of the unfolding of a flower.

And so we infer that all men will undergo re-education, and that the law, underlying the whole organic organism, and provided the human race continue and the re-education of things remains the same, those multiple

The total disagreement may therefore be looked for between the doctrine promulgated in the following pages, and the institutions amid which we live. And the reader will be brought to view such disagreement not only as consistent with their truth, but as adding to its probability.

The theory developed in "Social Statics" includes a philosophy of civilization. While in its ethical aspects it ignores evil, yet in its psychological aspects, as we have seen, it shows how evil disappears. While as an abstract statement of what should be, it assumes human perfection—it is in fact the law of that perfection—yet as a *rational* law of moral phenomena, it explains why conduct is becoming what it should be, and why the process through which humanity has passed seems necessary.

The intellect of man can certainly attempt to

It may not be generally known that for some years past the great public libraries in England have been busy perfecting their series of American books—the volumes and tracts relating to the New World listed before the Revolution, and the various publications of importance issued in the United States and Canada since that time. The presence of an energetic American dealer in London, whom the Society of Antiquaries have admitted as a Fellow, has doubtless helped much to do with this. In the recent communication of the University Library, Cambridge, this American element in the yearly purchases is alluded to: "In accordance with a vote of the Library Syndicate, May 11, 1864, duplicates to the number of 500 volumes have been at this from this library to Mr. H. Stevens, bookseller, in exchange for American literature; 602 American books were also been obtained from Mr. Stevens." The report also says that, "In the course of 1864, 413 val. boxes, to the amount of £24 6/6, were purchased at this price. From the lumber room and store-room, 2,123 periodicals, such as directories, army lists, law and medical lists, calendars, &c., were last year collected, ranged, and registered; 492 pamphlets were catalogued, and upward of 22,000 small books and pamphlets were removed, registered, and placed upon shelves in the newspaper room. Male and other catalogues to number of 8,000 were catalogued and put on the press. A large number of books and tracts, purchased at a public sale, in November, 1864, have at length been catalogued and arranged. Among them are 421 tracts

— "The unreturning brave,"
 whose lives were sacrificed in the thousand battlefields
 have resulted in this glorious consummation:
 millions—aye, millions of our people, young and old,
 to mingle sadness with their gladness in hailing
 auspicious events for which their hinds had fought
 full. And as "all the boys are" not "coming

any apprehension as regards their personal
or rules of their dress.
